T/SOR/50/3/1

FIRST CLASS

JAMES McLAREN's (1942?) notes on Dialectical Materialism

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T/SOR/50/31

OUTLINE OF DIALECTICAL MATERIALISM.

UNITY AND THE STRIFE OF OPPOSITES.

1. The Law of Unity and Conflict of Opposites.
Bourgeois science in first half of 19th. cent. recognised all things in flow; flux.

Two schools
a) subjective idealists - reality not governed by objective laws;
b) those who saw reality as law-governed.

Division in b) however

1) Materialists - devept. of material world;
2) Idealist - this devept. expression of idea or spiritual essence.

Two conceptions of this devpt. cut across both divisions of Materialists and Idealists.

a) devpt. by increase and diminution (mechanical)
b) devpt. by struggle of opposites (dialectical)

Historical note anna) tendency;

Leucippus Democritis (in attack on Eleatic - Parmenides school)
Pierre Gassendi(17th.cent) and Descartes
French Materialists.
Theory of Equilibrium: H.Spencer - Duehring - Bogdanov - Bukharin "the cause of the devpt.of social structures not in their internal contradictions but in the relationship of the system with the environment,of society with nature."

Historical note on b) tendency:

Zeno - Heraclitus.
Kant - theory of origon of solar system from revolving nebula minus intervention of God.
Hegel "All things are contradictory in themselves."
Inopposition to Kant, said you cannot attribute contradiction to subject alone.

Bradley and Gentile seize on reactionary side;
Marx and Engels on revolutionary side.

Y O U N G C O M M U N I S T L E A G U E

------ CENTRAL BRANCH------

287 High Street,
GLASGOW C.4.
January 6th, 1942.

Dear comrade,

As the new year has started, every member is desired to re-register and start their new membership card, therefore on behalf of the branch committee, I am asking you to re-register as soon as you can.

The Y.C.L. has had in the past few months, made changes, especially in the social and political sphere, and I am quite sure that you will be interested if you come along to our branch meetings.

It is imperative that if you do not re-register, that you write me and explain your reason, so that we can get a good picture of our branch's membership.

With best wishes for the coming year,

Yours fraternally,
Wm. Mc Laren,
MEMBERSHIP ORGANISER,
On behalf of the branch Committee.

(Home address),
4 Binnie Place,
GLASGOW S.E.

2. The Division of Unity, the Disclosure of Essential Opposites.

To understand a process we must lay bare its essential contradictions

Contradictory aspects of things reflected in various ways:

a) eclectic - who arbitrarily select an opposing factor and advance it as characteristic of the whole.

b) those who believe that contradictions belong only to appearance. A true notion cannot contain a contradiction. (Eleatics - Parmenides and Zeno).

c) the way of Dialectical Materialism - proceeding from the objective contradictions of reality in society and nature;

e.g. Contradictory unity of variability and heredity displayed by the organism in the struggle for existence isthe mainspring of organic evolution.

History of technique. In developement of machines - contradiction between machine and the material of which it is made.

Contradictions between technical bases of different productive branches.

Knowledge of objective world moves between ~~technical bases~~ poles of relative and absolute truth.

Our categories display this division e.g. quality content concepts quantity form etc.

~~Critique~~ Critique of Plekhanov. He gave little attention to the problem of contradiction itself. he understood the mutability of things but did not grasp the division of unity which led to this mutability. Stopped short at the contradiction withinmechanical movement.

Marx and Engels. proceeded far beyond mere recognition of the contradictory aspects of a process or system and disclosed the basic fundamental contradictions which underlay this diversity.

Basic Contradiction of society. e.g. on socialstructure - basic contradiction between productive forces and productive relations in any given social structure.

This contradiction emerges in capitalism as contradiction between social character of production and private means of appropration.

This basic contradiction expressed in others-

a) effective organization in units-anarchy as whole.
b) perfection of machines - periodic crises.

c) difference between finance capital and industrial capital, rentier and entrepeneur.

Basic Contradictions of Socialist Transitional Economy

"The economy of Russia in the epoch of proletarian dictatorship presents itself as the conflict between the first forms of the communistic unified large-scale labour-State and small-scale commodity production accompanied by the capitalism that is being preserved along with it and is always being reborn on its basis." (Lenin) .

Determining form of basic contradiction of socialism will be - socialist character of production but distribution of fruits of it according to work done.
Resolved by growth of labour productivity and refashioning of people.

Qualitative differences between basic contradictions of one process and another.

Trotsky maintains for example, that the contradictions between the Prolet. and Bourg. in capitalist economy.

The central questions for using the dialectic - "THE DEFINITE POSITION WHICH EACH OF THE TWO OPPOSITES OCCUPY IN THE CONTRADICTION.

3. Mutial Penetration of Opposites.

The opposites are mutually connected and cannot exist without one another. They also mutually penetrate each other.

e.g. basic contradiction of capitalist society.

Mutual penetration revealed in process of production in a capitalist factory.
This is sumultaneosly
a) aggregate of capitalist productive relations between boss and worker)
b) aggregate of productive forces (labour of workers and means of production).

Devept. of manufacture to machino-facture is sumultaneously spreading and devpt. of productive forces and productive relations.
"The division of labour in manufacture is a relation in production and emerges also as a productive force."

YET - this mutual penetration leads to intensification of the contradictions.

In USSR - growing coincidence of worker-peasant interests.
First form of this combination was NEP.

Emergence of cultures national in form and international in content.

Differential wages, piece-work rates, bonus etc. - an example of mutual penetration of individualistic survivals and devpt. of socialist relations.

(This mutual penetration called identity of opposites by Lenin)

This mutual penetration and/or combination of opposites takes place only under certain conditions and from the standpoint of practice can be judged only on the basis of concrete, objective analysis of process.

LENIN: "We have all been learning a little Marxism; we have been learning how and when it is possible to combine opposites. Even more important is the fact that the revolution has compelled us to be continually uniting opposites in practice. But let us remember that these opposites may be united so as to obtain either mere discord or a symphony."

Menshevist idealists understand this prinicple to mean that opposites presuppose each other.
All mechanists identify contradiction with antagonism.

Antagonistic contradiction. The internal opposites appear as external relatively independent opposites. The conflict resolved by the abolition of the dominant opposites and the formerly subordinate one occupying the domimant position, while preserving some of its earlier characteristics, thus creating a new contradiction.

Contradictions not having an Antagonistic Character.

In this type the contradiction is partially resolved with each stage in itsdevelopement and "social evolutions will cease to be political revolutions"(Marx) under developed socialist economy.

Deviation, Identification of contradiction with antagonism.

a) Trotskyist assertion that the contradict ion between prolet. and peasantry is identical as that between prolet. and bourgeoisie, i.e. class antagonism.

b) Right-opportunist. Relations of these classes not antagonistic therefore not contradictory.

(Mannheims Sociology of Knowledge finds illustrative material here. The social position of the thinker determines which aspect of the process he grasps first. S.A.)

4. Analysis of the Movement of the Contradictions of a Process from its Beginning to its End.

This can only be done by finding the basic most simple contrad. of a process, the moments of its devept., the relative independence of its opposites.

The classic example is Marx's Capital.

The exchange of commodities and its internal contrad.

concrete labour
abstract labour.

The internal contrad. appears externally as the relation of relative and equivalent forms of value.

this relationship goes through three stages - simple, developed and universal form of value. At last stage becomes simultaneously

the commodity itself and
its monetary equivalent.

Developement of money is 1) result of devept. of commod. relations
2) condition for further devpt. of commod. relations.

Further form of devept. of its initial contradiction.

Devpt. of money into capital.

Internal contradiction of general form of movement of Capital.

Continual resolution of this contrad. in buying and selling of Labour power.

Labour Power becomes commod.- intesifies and speeds devpt.

Production of commodities for sale becomes capitalist.

Conversation of money into capital gives us the source of self

movement of Capitalism- the Law of Surplus Value.

Capitalist organisation of Production denotes creation of social productive forces under conditions of individual appropriation.

The pursuit for surplus value intensifies this contradition and leads also to dept. of machine production.

Increase of rate of exploitatin demands uninterrupted expansion.

of production - which leads to centralization, concentration and ruin of small-scale capitalists.

This same process creates industrial reserve army and intensifies class contradictions.

Critique of Deborin for slavish imitation of Hegels categories of developement from simple identity to difference, etc.

Deborin and Luppol - relations of peasants and workers in the USSR not contradictory but only relations of difference. This is right-opportunistline.

5. The relativity of the Unity of Opposites and the Absoluteness of their conflict.

The unity of opposites is in no way identified with the bourgeois theory of 'reconcilation of opposites' but a form of the conflict of opposites. This form at every stage follows from the particular stage of devpt. of this conflict and expresses as it were, the type of contradiction which emerges on the basis of this conflict.

In the Marxian sense the resolution of a contradiction is its replacement by another of a new type.

i.e. the unity of opposites is relative, their opposition and conflict is absolute.

KAGANOVITCH: "What exactly does the unity of opposites mean in the ordinary language of a political party? The unity of opposites in actuality means not to be afraid of difficulties. Not to be afraid of those contradictions of life which spring up on our journey, but instead to conquer them with Bolshevist energy and staunchness."

Emphaisis laid on the fact that the party always fights for a given line.

Deborin's theory: Dialectics is the doctrine of the merging together of opposites.

Mechanists interpret this law on the basis of the quantitatively predominating force; O.K. for mechanists but

but useless for the higher forms of movement. Reformist theory of gradualism based on the quantitative predominance of the working-class in large scale capitalist countries.

~~Trosky's denial and direction of a process are defined~~

Trosky's denial of 'Socialism in one country' on basis of quantitative weakness of proletariat and low level of productive forces.

> "The character and direction of a process are defined by the character and direction of its basic moving contradictions - by their concrete mutual relations, by their conflict in the determined concrete situation. In the conflict of the mutually exclusive opposites... one of the aspects or tendencies, develops, becomes the leading one and this defines the character and direction of a process. but this takes place only through conflict."

But this formulation faces the question of the automatic collapse of capitalism.

6. Theory of Equilibrium.

Critique of Bukharin. His view that internal contradictions are not decisive but are determined by and subordinated to the conflict of external (independent?) opposing forces e.g. The class struggle is determined by the struggle between the system and nature.

This theory held by Herbert Spencer. Conflict between tyrrany and freedom.

- The ratio between the energy expended by society and energy returned by nature determines the developement of nature.

This critique is directed against the one-sideness of this conception which fails to view these so-called external independent forces as the result of internal contradictions. Bukharin has frozen as it were, the moment of independence displayed/given an opposite at any particular moment. However high the degree of this independence may be it forms part of the basic unity of matter and its forms and the law.

underlying it.

The relation of environment to a system is not that of basis but of condition.

THE LAW OF TRANSITION OF QUANTITY INTO QUALITY.

1. From Naive Dialectic to the Metaphysic of Properties.

At a certain stage in the devpt.of the productive forces the separation between physical and mental labour becomes possible and with that the emergence of scientific thought as an aspect of social action.

The early thinkers see the world as a process of infinite variety and ceaseless change and sought to comprehend it as suchwithout a detailed study of its particulars. e.g. Heraclitus.

This view with its limitations corresponded to social practise on basis of which Greek thought was developing.

a) as slave-owners, little interested in devpt. of prod. technique.
b) as organizers of political power, merchants etc.-did not require this conception detailed knowledge of things (of a craftsman).

Further devept. of production and class conflict revealed deficienceis of this conception. Hence begins the investigating, analytic period.

The basic problem of knowledge at the time - freeze, isolate particulars in order to classify their unique properties. This lays the basis for system of classification.

On the basis of this analysis and isolation of properties a whole metaphysic was created which attributed aptitudes, tendencies to these properties.

These limited conceptions lived on basis of limitations of feudal social practise.

a) parcelling-out and separateness of feudal estates and towns;
b) low level of technique of agriculture and trade;
c) ossification of all social relations.

This metaphysic of properties has found expression in the theory of factors.

factor of population and nat. antagonism — soporific force of opium and cutting force of glass.

The metaphysic of properties is the ideological weapon of classes and parties who wish to preserve a given set of social relations.

Kautsky's 'tendency to conquest'

Combination of properties like the transference of bricks from one building to another.

Trotsky: In Russia political factors strong enough for construction of socialism but not economic.

Summary of features.

1) the superficial listing of separate properties as they appear;
2) the separating of properties;
3) the properties regarded as self-identical and the conception of the thing as a combination of these separate properties.

"The basic formal-logical principle of the metaphysic of independent properties isthat a property is absolutely identical with itself."

2. From the Metaphysic of Properties to the Metaphysic of Relations.

All properties are relative (to certain situation, in determined relations).

The concept of mutual action destroyed by the isolation of properties but left the question still open - to which of

the mutually acting things does the given property belong?

The relative definiteness of sides e. g. effect of deserts on Egyptian social system and vice versa. e.g. Value not a property of things but the expression of a definite social relation.

Relativity like a room full of mirrors. Positive working out required.

Bourgeois science attempts this-the theory of primary and secondary qualities.

Primary qualities - spatial form and position of bodies, movement, the contact of bodies and therefore solidity. These are objective.

Secondary qualities - colour, sound. scent, taste. These are subjective.

Nature is made up of non - qualitative, soundless, colourless matter. Their mechanics explain their difference, movement etc.

17th. and 18th.Cent. mechanistic materialism progressive in relation to previous medieval outlook. Investigated scientifically mechanical forms of movement.

action of water pump; circulation of blood, etc.

DESCARTES - one of the founders of mechanist philosophy.

Mechanistic natural science fruitful because of its connection with productive practice. Productive practice in this period interested not so much in the changes of a substance but in the mechanical devices which brought about this change. This is reflected in the thought of the period.

This elevated into universal principle - hence metaphysic of relations by which the real world is unchangable.

Two kinds of relations -

primary	the relation of particles of matter among themselves
secondary	the relation of their combination to the organs of sense.

Pure relativism makes concrete knowledge impossible. The road is also open to subjective idealism.

Sense-data do notreflect objects- but correspond to them (like hieroglyphics).

~~The mutually acting things does the given property belong~~ ?

~~The relative definiteness of sides e.g. effects of cents on~~

But if this is so - even the primary properties have doubtful objective existance since knowledge of them is also from the senses. Thus all things are complexes of sensations (Subjec. Ideal.)

Big difference however, between mechanistic materialism and subjective idealism -

one admits the existance of matter (connection of things by real mechanical processes)
the other denies it (things and connections only 'facts of consciousness').

Further developement of social practice knowledge new task:

to overcome limitations of mechanism
study of qualitatively unique forms of movement in nature and society.

But this only emerges and solved in proletarian ideology.

3. Quality and the Self Movement of Matter.

The mode of thought appropriate to the individual craftsmen type of economy (mechanism) is pushed aside with the devpt. of society, of the productive forces.

The infinate diversity of the world become apparent.

The feature of industrialization in its action on nature lies in this - that it utilizes the forces of nature, as they act on each other - on a much greater scale.

Under Capitalism the line of productive devpt. is the replacement of the labour of men by the the movement of material things themselves.

This feature disguised and distorted under capitalism - but is the conscious guiding line of socialism.

This points again to the dialectical principal of the self movement of things. This conception puts our practical activity and knowledge in a new light i.e. that we must first proceed from the thing itself.

Three Basic elements of Dialetic (Lenin)

1. objectivity of scrutiny (not examples, not variations but the thing in itself.)
2. the whole aggregate of the various relations of this things to others;
3. the devpt, of this thing (or phenomenon), its proper movement, its characteristic form of life.

The application of this principle distinguishes us from the Utopians.
Our action must be included in the movement of the object itself. Only by understanding the object in its self-movement can we find the point of departure for changing it.

The 'left phraseoligists' display the Utopian approach.
Zinoviev - that it was more necessary to gauge the revolutionary spirit of the workers than the world output of coal and iron.

e.g. application of this principle to judgement on a revolutionary situation. "Revolutions grow out of crises and culminations of history that are objectively ripened."

The revolutionary activity of an organised class successful insofar as it reflects this objective devpt. of the social order.

The basic Conception. Engels.

...the great basic thought that the world is not to be comprehended as a complex of ready made things, but as a complex of processes, in which the things apparently stable no less than their mind-images in our heads, the concepts, go through an uninterrupted change of coming into being and passing away, in which, in spite of all temporary retrogression, a progressive devpt. asserts itself. in the end.

If everything is in flux - in what lies the stability of things ?

The subjective idealists and mechanists (like Sarabyanov) maintain that definiteness is introduced by the subject.

Stability in nature and society is not one of dead rest but of different types of movement.

This movement is in no way confined to mechanical movement.
e.g. devpt. of society; thought of man.
The varied forms of movement interpenetrate each other as in the devpt. of a human organism (or organic life in general).

In any given complex of processes however, one particular form

of movement will be found to be peculiar to ~~that~~/it in that it underlies and embraces the other forms of movement and produces the characteristic of stability at a given level.

in practice - proletarian dictatorship belongs to the period of class struggle, struggle to build socialism.

Any demandto suspend or weaken that struggle releases other forms of movement - the capitalist trend in small peasant economy e.g.

Definition Thequality of a thing is given by the form of movement that is fundamental to it.

Metaphsics of properties Mechanists	the world is an aggregate of independent qualities; the unity of matter is in the identity of particles; matter is everywhere and always the same.
The Dialectical Materialists	the unity of the world lies in the materiality of all its qualitatively different forms - exists in variety:

general	unity
particular	diversity

4. THE RELATIVITY OF QUALITIES AND THE UNIVERSAL CONNECTION OF THINGS.

In every definition of quality affirmation and negation are implied. Omnis determinatio est negatio - Spinoza

All other things do not stand in the same relationship to any one thing.

a. A given thing displays first the unity of the universal and the particular. 'Every individual thing is in some way or other an universal.' It expresses this however, one-sidedly.

e.g. Capitalism is a given particular form of expression of the means of production but one-sided in that its particular form contains a limitation - the preservation of property in the means of production. Yet to understand it, it must be related to the whole developement of society.

Dialectical confirmation of the historical approach.

of movement will be found to be peculiar to it in that it underlies and embraces the other forms of movement and produces the characteristic of stability at a given level.

in practice - proletarian dictatorship belongs to the period of class struggle, struggle to build socialism.

Any demand to suspend or weaken that struggle releases other forms of movement - the capitalist trend in small peasant economy e.g.

Definition The equality of a thing is given by a form of movement that is fundamental to it.

Metaphysics of properties Mechanists	the world is an aggregate of independent qualities; the unity of matter is in the identity of particles; matter is everywhere and always the same.
The Dialectical Materialists	the unity of the world lies in the materiality of all its qualitatively different forms - exists in variety: general particulars unity diversity

4. The Relativity of Qualities and the Universal Connection of Things

In every defination of quality affirmation and negation are implied. Omnis determination est negatio - Spinoza.

All other things do not stand in the same relationship to any one thing.

"That is why Marx in expounding the theory of the capitalist means of production, proceeds after his chapter on the conversion of money into capital to treat the question of labour and production from a universal point of view."

In this incompleteness, on the basis of this peculiarity of the quality of a thing, is traded the relativity of things.
founded

The independence of things is only apparent. They are to be understood only in their aggregate.

This standpoint is ~~distinct~~ distinguished from absolute relativism in this - that the absolute relativist denies the objective basis of relationship.

"the qualitative definiteness of things is submerged in universal relativity."

b. A given thing is also related primarily to its own opposite - not merely contemporaneously but in the succession and exclusion of the other.

E.G. Capitalism prepares the revolutionary transition to socialism. Socialism is the other (not merely different) of Capitalism.

Summary: Lenin "Dialectic contains a moment of relativism, of negation, of scepticism, but does not amount to relativism."

The problem: the mutual connection of qualities
The Philosopher: Leibnitz.

developed mechanistic theory of relativity of properties to its extreme limits.

~~To~~ Leibnitz.

All things possess only relative, reflective attributes. Every monad... is nothing other than a reflection of all other things.

Then whence comes that which is reflected?

To answer this question and avoid a relationship without that which is related, Leibnitz distinguished between qualities which his monads shared and those which constituted their uniqueness. No two can be exactly alike - nor can they affect one another. But they behaved like parts of a whole. This unity in the best of all possible worlds). (All is for the best

Leibnitz lived in era of partnership of merchant-capital with landowning class - happy era of absolute monarchy.

Primary accumulation of capital - peak point of compatability of devlpt. of Capitalism with stabilized absolute monarchy.

Pre-established harmony hints at the theological argument of design.

The internally qualitative connections of things arise from the devlpt. of the world itself - their relativity is the product of this devlpt.

"A concordance is never wholly realized, it always exists merely as one of contradictory tendencies."

Lenin notes two types of relations:

a. within a given universal
B. to things of another species.

This chapter formulates the unity of self-movement and the connection of things. This gives us the key to the unity of property and quality.

5. The Dialectic of Quality and property.

'Quality is a property above all and pre-eminently in the sense of how much it shows itself in external relation as an immanent definiteness.' Hegel.

e.g. Plants that possess chlorophyll cannot exist without sunlight; their internal qualitative definiteness manifests itself in the property of absorbing solar rays.

Quality and property - two sides of the same process.

Theory of primary and secondary qualities. Separate the two categories.
hieroglyphic theory
Kantian agnosticism

The anti-agnostic argument.

each particular sensation is limited and one sided; Knowledge however is always correcting them disclosing unity of properties of the objectively existing thing.

also- different sense organs give us by no means absolutely different impressions. They amplify each other up to a point- since they are themselves the historic product of social practice in which society had to do with a single, many-sided object- the world.

Question: We do not know whether these properties belong to one thing
You go no further than external properties, the external relations of the thing to consciousness.

The agnostic supposes that things in themselves are by their internal nature absolutely foreign to consciousness.

but if things were absolutely external to us we could not receive from them any sensations.

We have sensations because of the material unity (in deveft) of ourselves and things we know. The deveft. of the capacity for knowing the objective world realized in practical action.

> " It is quite clear that we can evoke the phenomena of nature only in so far as we ourselves are included in its total system and only in so far as our action is a specialized form of material movement."

In theory we proceed from properties to forms of movement; in practice we create by our action determined forms of movement and arrive at new properties.

> This radical recasting of things opens up to us the contradictory movement that lies at the basis of things and thus creates a basis and criterion of knowledge.

> "Purposeful action is directed to this end- that by abolishing determined aspects, features, phenomena of the external world, we may give to ourselves reality in the form of external activity." Thus in practical action "the consciousness of man not only reflects the objective world, but also creates it." (Lenin).

This creative unity between man and objective reality is the refutation of agnosticism and superstition.

Superficial sense impressions and scientific conceptions are reflections of actual things, copies of them, though of course, of different degrees of accuracy and depth.

We know the quality of a thing through its properties. The diversity of properties deriving from its universal connections, is infinite.

Question: What properties are more essential than others?
(This is dealt with in types of relationship).

e.g. Imperialism is a unitary system; its most essential properties are manifested in the contradictory connection of monopoly and competition.

However - the unity of quality and property is fluid and contradictory.

See devept. of proletariat:

First, as class in itself - a disordered mass of workers.
Unfolds in opposition to capitalists as being as it exists for another.
When it produced revolutionary Party emerges as independent force - it becomes a class for itself.

This is its qualitative definiteness which is also its self-negation.

The quality in its devept. contains its won immanent limit. as something finite.

'The finite is something regarded from the viewpoint of its immanent limit - from the viewpoint of its contradiction with itself, which contradiction pushes and carries it... further than its bounds.' Lenin.

6. The Transition of Quantity into Quality.

Quantity unlike quality is indifferent to the definiteness of the object. In early stages scientific knowledge these two aspects markedly independent.

Exact qualitative knowledge determines exact quantitative knowledge.
assists

This qualitative knowledge gives the clue to the relative stability of things.

(accurate quantitative accounting plays greater part in planned socialist economy than under Capitalism. The latter reveal facts before which it is helpless).

For quantitative knowledge of things - two things required:

a. qualitative definiteness;
b. the general thing in which permits us to disregard their difference.

Quantity is definiteness without difference.

Social Background:

mechanism, at beginning of Renaissance, insisted, as against the medieval metaphysic of properties, on the need of picking out the general, the identical and consequently, the measurable in all the processes of nature.

The positive historical role of mechanism –

to begin to disclose the simplest quantitative relations between things themselves.

'Mechanics knows only quantity.' Engels.

In the study of physico-chemical processes it was seen that the indifference of quantity to quality was not absolute.

(Every petit-bourgeois dreams of becoming a boss. But the qualitative chane demands a quantitative one (money)

A whole epoch in the history of Chemistry is based on this law. Lavoisier pointed out that every chemical compound possessed a determined quantitative relations of its elements.
e.g. difference between water and peroxide of hydrogen.

The methodological basis for understanding the historical connection of the new quality with the old is the law of transition of quantity into quality.

e.g. Lenins application of this law to Imperialism as continuation yet new stage in devept. of capitalism.
The transition from pre-monopolist capitalism to Imperialism takes place through a number of partial breaking points.

7. Contradiction and the Evolutionary Leap.

The two wings:

a. right wing. All gradualness - no leap;
b. left ultra wing. All leap - no preparatory, gradual devept.

but evolutionary preparation does not mean mere continuity.
The change of a basic quality of a thing is infinitely

subordinated to interrupted changes of its aspects.
Not only the unity of quantity and quality but mutual penetration.

This does not confirm the gradualist standpoint. Despite the infinite breaks and changes of certain aspects of a thing, it has its qualitative limits (and quantitative ones), its irreconciliability towards its opposite.

e.g. (of Capitalism and Socialism)

The gradualist argument in regard to Cooperation.
Cooperatives under Capitalism - a shop counter
Socialism - is Socialism.

The meaning of Co-operation is conditioned by the basic system within which it operates and to which it is connected.
But workers Co-operatives teach solidarity and organisation.

7. The Dialetic of the Leap.

One of the wholly essential aspects of the leap - that moment of radical change in the course of devept., in the course of the break, which shows the completeness of the new quality.

e.g. in the birth of a child - its first inhalation;
in Socialist revolution - grasping of power by proletariat and approach to organisation of socialist economy.
'years of great break' - beginning of liquidation of kulaks as a class.

N.B.! A leap does not belong to the moment of break alone.

"A leap by resolving the contradictions of the old quality denotes the prolongation of the same conflict in a new form, far more intensified... In itself the birth of the new far from exhausts the transition of one quality into another". E.G. after the Oct. Rev. long struggle to build Socialism.

Socialism at the beginning of its devept. is weaker only in the degree of its devept. but only because it is immature, but

from the very first day of its existence is stronger according to type, as a new more progressive quality free from those contradictions before which the capitalist system has already shown itself powerless.

The problem - to make Socialism stronger in degree also.

9. THE TRANSITION OF QUALITY INTO QUANTITY.

Things and processes are not quanititative or qualitative - they are both. The connection between the two is only part of the more general principle which Lenin formulated as follows:

> "Not only is there unity of opposites, but there are transitions of every definition, quality, trait, aspect, property into each other (into their opposition.)"

The quantitative study of things only arises when these things have been distinguished and known from each other.

Those who first saw the fruitfulness of quantitative research and application turned it into an absolute.

Mathematics must ignore the material and its qualities.

"This secondary role of mathematics is specially stressed in the difference of the role which it plays in the various sciences. The more simple the qualities that are being studied by this or that science, and the more apparent and external the relations between the elements of the process, and furthermore the greater the consequent ease with which these elements can be distinguished from each other, the wider is the scope of mathematical application.

e.g. Application of mathematics in chemistry plays far more subordinate role than its application in physics. Even more subordinate in biological and social sciences.

For correct use of statistical material we must start from the qualitative differences of the enumerated phenomena.

How to know? study first quality, then quantity and then restudy quality.

Quality also turns into quantity, may define tempo of quantitative change.

e.g. joint work in capitalist undertaking creates new force from small craft.
Collective farming leads to enormous increase of area under crops.

the theory of 'declining curve.'

that transition from restoration to reconstruction would mean decline in tempo of development (Trotsky and Right Opportunist)

TEMPO DETERMINED BY QUALITATIVE ADVANTAGES OF PLANNED SOCIALIST ECONOMY.

"Anxiety over high tempo if it is not based on a concrete study of the quality of the given production, if it is not based on a thoughtful and serious organisation of the business side of production, is absract, empty and impotent...."

The knowledge of these transitions are the key to the given process.

Chapter10. THE PROBLEM OF "LEVELLING DOWN."

This is the mechanistic theory of reducing everything to its simplest elements - Pavlov - Darwin.

THE reduction of sociology to biology is one of the philosophic al instruments of the bourgeoisie.

Pythagoras - number is the essence of things.

Mechanistic materialism exposed grosser forms of superstition. Its historical role now over.

OBJECTIVE IDEALISM. Another attempt to solve the relations of parts to the whole.

It concentrates only on the qualitative differences of a given phenomena.

e.g. absolute division between organic and inorganic matter.

It ignores the question of transition and conflict. Therefore it must invent the vital force which bestows on life its qualitative definiteness.

this is a variant of the medieval metaphysic of properties.

Absolute wholeness transferred to society e.g. the Fascist conception of Nation..Also serves as basis of Trotsky'S Permanent Revolution -all based on theory of absolute break between qualities. (Lassalle)

In reality the new never emerges finished and ready made. Production of tools and machines constitute qualitative difference of social man from the animals. Therefore, devept. of society proceedsunder laws that belong to society. Physico-chemical processes within an organism themselves become something new.

Engels: "The difference is this: in the case of inorganic bodies exchange of substances destroys them, in the case of organic bodies it is the necessary condition of their existence,"

e.g. growth of population is subordinate to social law governance.

Chapter 11. THE NODAL LINE OF MEASUREMENT.

The connection between quantity and quality emerges clearly when we scrutinise a thing in the course of its development.

Change does not depend merely on quantiyative developement but on the special relation of quality to quantity in each particular case.

Every quality is finite - has its limit. To fully understand that quality we must also know its limit. Thefinal stage at which it turns over into its opposite.

MEASUREMENT IS THE DISCLOSURE OF THE UNITY OF QUANTITY AND QUALITY.

This is most clearly seen in the transition of quantity into quality and vice versa. It indicates the nodal points of such changes.

Measurement is the law of connection of quantitative and qualitative changes.

Political struggle may centre on this point e.g. question of advance or retreat. Transition from policy of restricting Kulaks to one of their liquidation.
Determined by moment when quantity of socialist wheat exceeded that of Kulak wheat. That was nodal point -time for qualitatively new tatics.

Definition of Measurement — Measurement, expressing the contradictions between quantity and quality, is the law of the transition of quantitative changes into qualitative changes and of the reverse, and is therefore the law of transition from one process to another qualitatively different process.

The internal connection of qualities signifies also the internal connection of one measurement with others. This internal connection forms the nodal line of measurements.

e.g. determined and logical changes in the length of violic string give single order of musical tones and overtones.

This nodal line of measurements reveals the interconnectedness of phenomena not hitherto associated.

e.g. Mendelyev, revealed periodic law of elements.

Marx discovers logical connection of a number of social formations

Applied to strategy this means the logical growing of one stage of the revolution into another.
"Every partial measurement can be understood only as an expression of the general line of developement."

section 4. THE LAW OF THE NEGATION OF THE NEGATION.

"Thelaw of the negation of the negation emerges as one of the concrete forms of manifestation of the law of the unity of opposites, disclosing the connection of the qualitatively different stages in the dialectical devept.of processes, their relationship and the form of the change in each particular case."

Basic propositions of law as exemplified in Marx's analysis of emergence and destruction of Capitalism.

1. Between different phases of the contradictory devpt.of private ownership there exists a profound internal connection.

2. Everyphase, by overcoming the specific form of the contradiction of its predecessor, by negating it, brings forth the contradictions that belong to it and by this means prepares its won negation.

3. These phases, by negating each other, resolve the general contradiction that belongs to them and therefore the latter negation of the negation denotes a transition to a new law-system, to a new essential contradiction.

4. The double contradiction unites in itself, in certain features, the preceding phases and from the external aspect represents a return to some features of the original form of the basic contradiction. The 'Syntheisis' negates and overcomes both the thesis and also the antithesis, but the external form of the synthesis reproduces certain features of the external form of the thesis.

Dialectical negation - omnis determination est negation - even within a given unity of opposites. The conflict of these opposites leads also to the negation of the external given unity

e.g. Capital and hired labour - the abolition of the one is also the abolition of the other.

Negation therefore is a 'moment' in the devpt. of a process, in its conflict of opposites. This negation is not absolute- it is united with a affirmation.

Engels - 'The mode of negation is determined here, in the first place by the general, in the second place by the special nature of the given process.

The preservation of particular aspects as moments of the new is called 'sublation' by Hegel.

Application to politics. N.E.P. - form of contradictory devpt. of socialism which occured as special kind of negation of capitalism.

The use of the old as part of the law-system of the new.

MECHANISM.

All developements amounts to a triad; a triad amounts to a sequence of equilibrium, the destruction of that equilibrium and its re-establishement.

This indicates the importance of the law of negation of negation with correct understanding of the emergence of the new. Only concrete analysis can show how far opposites are overcome in the synthesis and to what extent they are 'preserved'.

How is a return to the beginning possible? It is possible only in virtue of the fact that the final point is the completion of the processes within the given law-system and becomes the point of departure of a new law-system, or of a new cycle.

seed-plant-seeds

communal - private - social

primitive dialectic - metaphysics - dialectical materialism.

Allc contradictory processes in nature and society, by appearing as an expression of a negation, negate themselves by the further devpt. of their contradictions.

Mechanistic theory of 'cycles' as mere repitition.

We base it on the notion of spiral.